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## PAHUTE INDIAN GOVERNMENT AND LAWS\*

By William R. Palmer

Escalante tells the story of his Indian guide, Sylvestre, sitting out on a rock during the night and calling into the darkness in the language of his people, "We are friends; we are friends." They had come unexpectedly close upon the camp fires of a hunting party and fearing attack if they were discovered the Fathers admonished Sylvestre to use every precaution for their safety. The guide, knowing the laws and customs of his people, did the thing that would put the Spaniards under the protection of the hunters should the two parties meet. (See p. 109, Oct., 1928, this series.)

It is not generally understood that the Mormon invasion of the Inter-mountain West in the forties and fifties plowed ruthlessly through and upturned a rather stable and well established order of primitive government that had endured with much constancy for at least a century. The same is true of every invasion of the Red Man's territory. We are likely to suppose that the human inhabitants ran as wild and free as the country's animal life.

The great Inter-mountain Basin was the territorial domain of the Ute Nation and as such was respected by the other great tribes that surrounded it.

The Ute Nation was divided into several independent tribes—Escalante says five—and each of these had its own country, the borders of which were definitely marked and understood.

Each of the independent tribes were, in turn, subdivided into many clans or communities. These separate colonies each had its own hunting and fishing grounds and owned the fruits and game thereon.

The great chief of the Ute Nation went wherever he wished over the national domain. He was the arbiter of all inter-tribal difficulties. A tribal chief went where he wished over his tribal lands and was subject only to the great chief. He could not enter

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the territory of another tribe to fish or hunt without presenting himself to the local chief and obtaining permission to make the visit. Likewise the chief or any member of the clan or colony was expected to announce himself at the threshold of the camp to which he was paying his respects and was then given welcome.

There was a definite and formal ceremony that was more or less religiously followed. Its observance carried all the weight of a legal pronouncement. It constituted a solemn pledge of friendship and protection on the part of the hosts. To violate the obligations of the edict was an unfriendly act which, if the affront was serious, was cause sufficient to justify a declaration of war.

This was that ceremony: The visitors, on approaching the camp of another clan or tribe halted and cried, "Tucuben noonie, tucuben noonie"—(We are friends, we are friends.)

When the presence of the visitors became known and they had thus declared themselves, either the chief or his emissary went down to meet them. Drawing near he halted and saluted them thus: 'Mannoonie tucuben, tucuben noonie, i-ooie, i-ooie'—(If you are friends we are friends and you are welcome.) "Tuweap oo-va sam ava"—(You can spread your blankets in peace in our country). "Eba nite oo eba"—(Here you can build your camp fires)\*\*. Pagu oo ab ah pahvantie"—(You can catch fish in our waters and gather our foods). "E-i-ink—wy-ing oo"—(and you can hunt and kill our game). "I-oo-ie tucuben"—(Welcome are our friends).

Such visitors had the protection and good will of the colony with whom they were exchanging civilities. If, while under the protection of the guest law, the visitors were molested or their effects stolen or injured, the tribe became responsible. They were expected to make good the loss and to punish the culprit. Unless these conditions were met war might be declared against the offending tribe.

On the other hand any visitors who came unceremoniously and unannounced to hunt or fish within the territory of another people were regarded as renegade and it was lawful to make war upon them and kill them.

This was the great unwritten but very potent law that regulated all the inter-tribal relations, and this the first great law

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\*\*The phrase, "here you can build your camp fires," had a meaning other than just pointing out a camp ground. It meant "Make your camps in our country in comfort and in peace." The renegade Indian seldom made a fire for its smoke betrayed his hiding place. He was afraid to kindle a blaze, and hence oftentimes suffered inconvenience for the lack of it. Those who had conformed to the tribal customs felt no such fears. The invitation to build their camp fires in the country was, therefore, peculiarly significant and appropriate as a welcoming salutation.



of the country that the white man ignorantly but ruthlessly violated.

There are many instances of white men's invoking the protection of that law and the pledge given by their native hosts was never, even under the most unusual circumstances, violated.

At one time Jacob Hamblin, the so-called "Apostle to the Lamanites" (Indians), was sent by Brigham Young to pilot a company of emigrants through a hostile Indian country. The Red men had been trailing the company, intent upon its destruction at the first favorable opportunity. They wanted horses and the guns and ammunition that the emigrants possessed.

As the travelers entered the hills and valleys where the attack was most likely to be staged, Hamblin led the caravan right to the camp of the hostile Red men and ordered a halt for the night. Over the strenuous protest of the company Hamblin turned all the animals over to the Indians to herd during the night and no provision was made for protection should the Indians make an assault.

Much to the surprise of the emigrants the horses were brought in next morning well fed and not one missing. No one had been molested and none of the company's possessions had been touched. Hamblin had invoked the protection of the guest law and if any Indian had violated its provisions by theft or violence he would have been punished by his tribesmen.

The Ute Nation was presided over by a royal family, and so far as can be ascertained, the ruling heads of the five independent tribes were of the same royal stock. This at least was true as to the Pahutes. In the early settlement of Utah, Wah-kar-ar was the Chief of the Ute Nation. He is known in history as Walker, leader and instigator of The Walker War—an astute and resourceful Indian general whose military strategy would do honor to a West Point man.\*

The domain of the Pahute tribe was that country west of the range of mountains commonly called Wasatch, from Pahvant Valley in Millard County south to the Virgin River. Also that wedge of territory between the Virgin and Colorado Rivers from the Kaibab Mountains west to the junction of the two streams.

The great Pahute Chief Cal-o-e-chipe was a brother of Wah-kar-ar and had his headquarters on Coal Creek where Cedar City now stands. A lineal descendant of Cal-o-e-chipe is chief over the Cedar Indians to this day.

No direct system of taxation was levied by the Ute Nation

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\*Many have wondered how this Indian chief came by the English name of Walker. Wah-kar is Ute for yellow. The Indians named their babies for anything that attracted attention or interest and for some such reason this baby was called yellow. They called him "Wah-kar-ar." White men anglicised into "Walker" and so the name has gone into history.

upon the Pahute tribe but certain tributes of blankets or buckskins were demanded as occasion or whim of War-kar-ar determined. The fighting men of the tribe (called Na-ro-quich) were also subject to draft.

The Southern Indians were always poor and were seldom able to pay the blanket tribute. In lieu thereof, Wah-kar-ar took children and these he traded into slavery, usually to the Navajoes who were glad to take them in exchange for blankets, beads and silver ornaments. This system of slavery was more or less common when the Mormons entered the country, and the breaking up by them of this pernicious evil somewhat compensates the natives for the overthrow of their government.

The Mss. journal of Isaac C. Haight, clerk and scribe of the first Mormon exploring party into Southern Utah, tells of the killing of one of these slaves by Wah-kar-ar and his warriors. The explorers in December, 1849, were encamped on the Sevier River near the famous war chief and a party of his braves. The Indians were suffering from measles and several of their number had died. As the exploring party broke camp they witnessed the killing of a Pahute slave. The boy was put to death as a peace offering to the angry God who was afflicting the Indians.

Christmas night a year later the pioneer Iron County colony was raided by Indians and some of their cattle driven away and killed. They too were camped on the Sevier River near where the Uba Dam (Sevier Bridge Dam) now stands. Horsemen trailed the marauders and captured an old Indian and a boy. In settlement for damages done, the Indian gave the boy to the whites. The boy was glad enough to go with his white owners and it was afterward learned that he had been a slave taken from his tribe in Southern Utah. Months later freedom was offered him, but fearing that he would be re-taken if he returned to his tribe, he begged to be allowed to remain among the whites.

Another boy—Omer Badeggee Heywood—died in Harmony in 1862. He also had been bought out of slavery from Wah-kar-ar's band by the Mormons. The records say that he was a "Piede Indian" captured by the Utes in 1853 and soon after purchased from captivity by Z. N. Baxter of Nephi City, Utah, by whom he was presented to J. L. Heywood in the spring of 1854. The "Piedes" were the Cedar Indians. Omer was a splendid character, much beloved, an Elder in the Mormon faith, and his death was mourned by the entire community. He died at about the age of twenty years and was the fourth person buried in the Harmony cemetery.

Wah-kar-ar was feared—not loved, by many of the smaller tribes—and his visits were looked forward to with the gravest apprehension, especially by the mothers of children. These



women often came into the Mormon settlement with their little ones and were kept hiding by the settlers until the old warrior had taken his departure.

Wah-kar-ar's warriors did considerable stealing of women and girls. Several are yet alive who had experiences of this kind and have given their stories to the writer.

There lives at Santa Clara, Utah, an old squaw named Mary Shem who was captured by a band of Wah-kar-ar's men. She was a girl of perhaps twelve years of age when the raiders carried her away from her tribe—the Shivwits. One night on the way north they were camped near the spot where Milford now stands. Mary was placed in charge of a woman who was the wife of one of the warriors. This Indian had announced his intention of making the girl his second wife. At night while the Indians gambled and smoked, the jealous wife released the girl and told her to go back to her tribe. Mary says she crept stealthily out into the darkness then ran all night as fast as she could. She wore out her moccasins and threw them away, then trailed on barefooted. She traveled back in the hills where she would not be seen through the day and took to the valleys at night. After several days and nights of travel through a hundred miles of rough unsettled country, she finally stumbled exhausted into the camp of her own people. She had not stopped to sleep and the only food she had was the weeds she snatched up and chewed as she ran.

There died not long ago on the Indian Peak Reservation an old squaw known to the whites as Jinnie, wife of Curley Jim. As a little girl she was stolen by the Navajoes after a fight near the site of Hatchtown (Hatch, Utah), in which her father, Blue Blanket, was killed. She was carried away across the Colorado and grew to womanhood in Navajo servitude. She herded sheep, cared for children and wove blankets. Finally being a good looking young squaw the man that claimed her took her to wife and she lived with him for several years. One day she learned that her husband was the man that killed her father and she decided then and there to escape. Watching her opportunity she stole a horse and fled to the Colorado River. It was just after John D. Lee had settled at the (Lee's Ferry) Crossing and he put her over the stream in a boat. She made her way to Cedar City where her sisters Susie and Rena were living. After putting her across the river, Lee told Jinnie of the Powell Expedition through the Grand Canyon and she remembered seeing the boats that the Major's party had cached. The Navajoes pursued her to this place. Learning of their approach Jinnie fled in terror to the hills. After the Navajoes had left, the family went in search of the frightened woman. They found her after several days of searching at the home of Thomas Gower in Cedar City.

The Gowers were feeding and hiding her in an old potato cellar\*\*. Jinnie, Susie and Rena were the daughters of Blue Blanket. There was also a little boy about two years old. Their mother died, Blue Blanket was killed, Jinnie had been carried away, and the other children were being cared for by their aunt. The aunt married and the children were objectionable to her husband. He wanted to get rid of them. The girls, Susie and Rena, were big enough to shift for themselves with the aid of other relatives, but the baby boy was helpless. The brutal man proposed either to kill him or to trade him to the Navajoes. To save the baby's life the aunt gave him to John Harris of Glendale, by whom he was reared. The story goes that John Harris bought him, but the child's sister Rena says this is not true. The boy grew into an active man and as Frank Harris was known all over Southern Utah. He died an old man at Moccasin, Arizona, in December, 1928. In his day he had been famous as one of the best riders and ropers on all the southern range.

At times when Wah-kar-ar had made his selection of children the mothers fought frantically to save them. One of the tragedies of the Virgin River is centered in such an occasion. The mother had siezed her child that had already been traded to the Navajoes and had fled into the hills. She was chased around for several days by Walker's warriors and the purchasers and was finally trapped on Thompsons Point near Virgin City, a high promontory that juttet out into the river. As the Indians rushed upon her she threw her child off the cliff down into the swollen river and killed it.

There is little doubt that this fear of a worse fate for their children influenced many Indian women to sell their babies to the whites where they could at least be often seen and sometimes cared for by the mothers.

Many children in the early days were thus purchased by the Mormons. They were adopted into the families and grew up not in slavery but as members of the family, having the same legal status as any other adopted child.

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\*\*Of the Navajo slaves the females fared better than the males. They worked not much harder perhaps, than the women of the tribe and most of them were chosen in marriage before they were twenty years of age. There was no tribal prejudice against such unions, and the social status of a slave woman so wedded became the same as that of any other married woman in the tribe.

For the male slaves, however, there was no such process of amalgamation. They were always slaves and had to suffer every indignity that their masters cared to inflict. Many were emasculated that they might be left in safety among the women of the tribe while the warriors were away on heir fighting or hunting expeditions. Some had their tongues cut out to prevent them from talking if they escaped. Others had their ears cut off to mark their servile status.



While the lands with their game, fish, fruits and foods were owned by clans and tribes, each Indian held title to his own personal effects—his tent, arms, clothing, horse, wife, children, etc. The game on the range was the tribe's, but the deer that was slain belonged to the man who killed it. Likewise the berries and seeds that were gathered for foods belonged to the Indian that garnered them.

One of the most unique and valued personal possessions of an Indian was an eagle's nest. The eagle and her nest belonged to the man who discovered them, and since the bird was said to return from year to year to the same nesting place the ownership was a perpetual right. Every spring while she was setting the owner caught his bird and plucked her feathers, then released her to grow another crop. These feathers, needed for arrows and for decorations, were important commodities in the primitive channels of trade. Feathers were scarce and indispensable. A set of arrow feathers was equivalent in value to a flint arrow point of the best grade and in times of shortage one feather was exchanged for one point. Because they were easily handled and carried about they were favorite pawns in the Red man's gambling games.

Punishment for unlawfully plundering the eagle's nest was most severe. Complaint was made to the chief by the rightful owner. The accused was cited to appear, the evidence heard and if the chief found a verdict of guilty, the owner of the feathers was given permission either to torture or to kill the thief.

If by criminal carelessness an Indian caused the death of another, the dead man's family could demand the death of the guilty man or one of his relatives; but they must be satisfied with a weakling, a cripple or an aged person. But if the killing was deliberate murder, the dead man's family had the right to slay the criminal or one of his relatives of equal value, age and strength with the murdered man. The logic of the law lay in balancing the punishment with the crime.

The settlers in Cedar City in January, 1870, were brought seriously face to face with this Indian law. The Navajoes had been making some disastrous raids upon the livestock of the settlement and it had become necessary to keep armed guards out on the range. The local Indian tribe had been warned to stay close to town so they would not be mistaken for Navajoes and killed. One day at Iron Springs the guard saw Indians up in the rocks and supposed them to be raiders. One of the Indians mounted a horse and came riding at full speed toward the men. Not knowing his purpose they called for him to stop, but if the Indian heard he did not heed and one of the guard shot him. He proved to be Buck, a local friendly Indian, who was coming over to explain the presence of his tribesmen. The Indians were

furious about the killing and demanded the torture and death of the man who did the shooting. In vain the whites tried to explain the situation as Buck's error. The Indians finally declared that they would be satisfied if the whites would turn over to them for torture and killing a young man named William Connell who was badly crippled from infantile paralysis. They argued that he was not able to work and would therefore be no loss to the people. It looked like war for days but the dead man was finally paid for in beef and horses and thus the incident closed.

A wife was the property of her husband and if abducted or stolen the husband summoned all his family and friends and went out to fight to regain possession of his property. The man who had enticed the woman away also summoned his friends and the two factions fought it out. The battle might be as brutal and bloody as they wished but no life was to be taken. These sanguinary battles sometimes involved from fifty to a hundred men on a side and lasted several days. The combatants fought viciously with fists and sticks. Every thread of clothing was torn from the woman and she would be pulled almost to pieces in being dragged and wrested from one side to another. In the end she belonged to the victorious side and thus the case was settled and peace restored.

Simple and primitive laws were these but they met the needs of a primitive people. Yet, despite this framework of government, the weak were often ridden down by the strong, and from the rule of might there could be no appeal. There were always renegades among the tribes as there are among us, but in the main the Indian is by nature peace loving and law abiding, and the tribal laws and customs were more faithfully kept than might be expected of an uncivilized people.

Such of these laws and regulations as pertain to territory, and to game and foods, formed the basis of all inter-tribal treaties. They were, likewise, the basis of all our treaties with the natives. "As long as water runs and grass grows" (the wording was ours) was the favorite covenant in our treaties with the Red men. The Indian kept his treaties, but we have broken all of ours. Indeed we have never deigned to take them seriously because they were made with a weak and lowly people. Is it not time for our so-called civilized public conscience to wake up and restore to the enfeebled Indian tribes the right to hunt and to gather their native foods which we solemnly guaranteed to them in perpetuity?



## INDIAN REMINISCENCES

By Israel Bennion

### The Language

The Indian vocabulary is very limited, but very full of meaning. All names have a definite and significant meaning. They did not spell; consequently the pronunciation becomes of paramount importance. Otherwise we lose both the word and its significance. We who supply the spelling should sense the responsibility we owe to the Indian of the past and the cosmopolitan of the future. We should have an Indian ear, an Indian heart, to manufacture a commonsense spelling. We must not manufacture a key to pronunciation and then supply the pronunciation. What sins have already been committed in the process of Americanizing names! For instance, my own county, Tooele: pronunciation and meaning unknown. Evidently the word was Tu le, or Tu la, meaning rushes. There is the mountain range, On a qui, the school O ne qua, the forest reserve, On a qui (O nak we), called by the Indians On go pi (tilde n, long o, short i), meaning Pine Tree Mountain.

The Indians themselves cannot be relied on to clear up these matters; for whatever their traditions, folklore or culture may have been, it is mostly merged into a more or less abject following of the lead of the aggressive whites. The only way to arrive at the truth is to approach the subject from the Indian point of view, and softly awaken in the Indian heart the question, and the answer.

What does this mountain, this valley, this stream, this peculiar kind of weather signify to you? For example, you want a name for a certain time of day, sunset. By look, gesture or word you draw attention to the going down of the sun. The Indian is a marvel at sign reading. You may get the word and the symbolic significance direct, together with an unmistakable gesture of the lips: Tabby yike wa (long i, long a in wa)—Sun Dies!

### Indian Philosophy

Chief Wash, of ample proportions, was riding a small pony. The ubiquitous white brother remarked: "Wash, why don't you walk and carry the horse?" "Huh! Big man talk like little boy!"

The white brother was getting the names of his Indian neighbors. One rather surly old fellow made reply: "No name. Me got no name." "All right; your name is No Name." "Huh! What name you?" "Poor Old John" was the answer, half jesting. "Huh! 'S aw-right! Your name Poor Old John!" Both names stuck.

Chief Moody and his white brother were discussing a re-

calcitrant Indian neighbor; and the suggestion was made to the Chief that the proper place for such a person was in jail. With a contemptuous grunt, Moody said: "Huh! What's jail? If its good, let itta go! If its no good, kill it!"

Riley Judd, Grantsville humorist, meeting a bedecked Indian horseman in the street, bowed very, very low, with a suitable sweep of hat and duster. The intense surprise of the desert mustang at such a demonstration produced immediate results. Suffice it to say the horse and rider were instantly separated. As the erstwhile "noble red man" arose out of the dust where he had fallen from the pony's back, he expressed himself in fittingly dignified terms and manner: "Huh! Too much howdyu do, Riley Judd!"

### Indian Friends

In 1869 I herded sheep with Kanosh, in Rush Valley. My father, John Bennion, had traded two ponies for the Indian boy, Kanosh, ten years before, or about the time I was born. In our family Kanosh was treated the same as the rest. He went to school, bathed, dressed, ate and slept, and was mother's boy, just the same as the rest of us. He bore the family name, and at least on one occasion, when a neighbor boy said "John Bennion isn't your father," Kanosh catapulted into his traducer and proceeded to prove that he was John Bennion's son, or something just as good.

My description of the Indian boy would not be complete were I to omit saying here that he was clean, sweet, loyal, brave and sensitive. He and I were driving a bunch of sheep from the Rush Valley ranch to Taylorsville, a two-day trip. We were to have stayed over night at Camp Floyd, but a fearful thunderstorm came up just as we were nearing the town. Darkness and floods stopped us, and we spent the night huddled on a mound a remnant of earthworks thrown up by Johnston's soldiers.

My hat and part of our food were carried away by the flood, so that one biscuit each was all the food we had left. (By the way, during that storm nearly every telegraph pole in Cedar Valley was split to the ground. The line was not rebuilt.) That morning we didn't like to show up in Camp Floyd so we went by on the west side, above the big spring. We reached Taylorsville about midnight; and Kanosh's first thought revealed the whiteness of his unselfish soul. "Let's not disturb mother!" So we crawled into the hay until morning. By the way, I never saw my 'brother' Kanosh again; he died of pneumonia before I returned from Dixie, shortly after that.

Now the scene changes to Panaca, Meadow Valley, Nevada: not so very promptly, but about such time as it took a small boy, me, to drive that same bunch of sheep nearly four hundred miles, with my father's protecting wagon hovering near. At



Panaca father left me in charge of the sheep while he gathered sheep from every village from Toquerville to Panaca, "one of a city and two of a family," to make up the Dixie "Co-op" herd, a sort of literal gathering of the lost sheep of Israel.

Herding my little flock on the slopes about Panaca, I missed my recent comrade, Kanosh. So I rounded up another Indian boy, Wallace; and we soon became great friends. I divided my lunches with him, and soon Mrs. Barron, with whom I was domiciled, acquired the praiseworthy habit of putting up two lunches. One day of happy memory Wallace and I guided our flock up the valley to the Indian village, where he introduced me to his mother, a lady of no mean proportions. I watched her bake beautiful, and I am free to say, palatable, "scones," bread cakes, in the hot ashes at the edge of the fire. Wallace kept the sniffing wolf dogs away from me, and the one hundred or more Indians of all ages were very kind, and gave me all the pine nuts I could eat. They treated me like a white man would have done.

### Greenjacket, Goshute Chief

Soon there will be none to remember Greenjacket, friend of the whiteman. His presence in the neighborhood was an assurance of safety, a boon in very deed to the sometimes terrified women and children of the Rush Valley settlements.

By those who have been accustomed to regard the Indian as a very inferior being, it may be considered a fairy tale to assert that Greenjacket was the equal of any white person in tact, integrity, and sensitive feeling. In passing, let it be said, much of the hatred, the murderings, and other depredations of frontier days, resulted from the ill-bred, unsympathetic, and decidedly unfair attitude of the invading whites.

Greenjacket was only different from many other Indians in that he was unusually patient and long-suffering; and returning good for evil, he won the consideration and love of all who knew him.

The great churchman, Francis M. Lyman, once said, in speaking of child training, "Never drive a child into a corner." Here is an incident showing a similar sense of child psychology on the part of the old Indian chief.

A boy had stumbled onto Greenjacket's pinenut cache, and not being able to resist the temptation, had helped himself freely to the delicious brown "jewels of Hesperides." Later, the culprit undertook to establish the usual alibi, by saying, "Brother Greenjacket, I'm sorry someone stole your pinenuts."

There was not a trace of guile on the countenance of that fine old Indian gentleman, as he said:

"Mebbe so tsippimunk, he git 'um!"

During the "hard winter" of '64-65 my father and family

(including the writer) were located at our lonely ranch, eight miles south of Vernon in Tooele County. Chiefs Tabby and Greenjacket, with their band of some twenty-five or thirty Goshutes, had been camped near us all summer; but at the approach of winter they moved into winter quarters, in the sheltered country a mile or so to the eastward. Earnestly the two chiefs invited us to move with them, indicating with expressive gestures our wind-swept location and the gloom of coming storms.

"Too much WHOO-OO-OO!" they said.

I know we should have been safe in their company, even in those Indian "scare" times—but the white man must have his house. That winter the snowdrifts were level with the top of our "story-and-a-half" log cabin.

The "Tabby" referred to is the same Indian who seven years before, shot and killed Joe Vernon at the present site of Vernon town. He was altogether unlike Greenjacket, though my father got along with him all right.

## FATHER ESCALANTE AND THE UTAH INDIANS

(Continuing: "Some Useful Early Utah Indian References.")

By J. Cecil Alter

(Concluded from "Diary and Travels of Fray Francisco Atanasio Dominguez and Fray Silvestre Valez De Escalante, to discover a route from the Presidio of Sante Fe, New Mexico, to Monterey in Southern California," in "The Catholic Church In Utah," by Dr. W. R. Harris.)

"16th day of October."

"We left the Arroyo (Near La Verkin, Utah) with the intention of going south towards the Colorado river; but having gone only a little way we heard some people calling to us, and turning to see where the sound came from, we saw eight Indians on the tops of the hills where we had halted, and which we had just left, which are in the middle of a plain full of chalk and a kind of mica."

"We returned by these plains, giving directions that the interpreter should follow us, as he had gone on ahead. We came to the foot of the mountains, and we gave them to understand that they should come down without fear, because we came in peace and were friends. With this assurance they came down, showing us some strings of chalchihuite (A small shell brought inland from the coast by the Indians and worn as an ornament) each one with a colored shell, which set us thinking, because the strings of chalchihuite looked to us like rosaries, and the shells like medals of the saints. We remained with them a short time;



they spoke the Yuta tongue so differently from the other Yutas, that neither the interpreter, nor the Laguna Joaquin, could make them understand, or could understand much of what they said. Nevertheless, by signs and because in some sentences they spoke Yuta more like the Lagunas, we understood that they were Parusis [see p. 43, April, 1928, this series] (except one who spoke more Arabic than Yuta, who we judged to be a Jamajaba [Mohave]). These were they who cultivated the land on the banks of the river Pillar, and lived below the river on large tracts. We took them to be Cosninas [Havasupai], but afterwards found they were not. They offered their chalchihuites in trade, but we told them that we had nothing, but if they wished to come with us to where our countrymen were, then we would give them what they asked, and would talk with them longer. They all came much pleased, but with fear. We now talked with them more than two hours and a half or three. They told us that we would arrive at the Rio Grande in two days; but that we could not go by the way we had wished, because it had no watering place, nor would we be able to cross the river, for the banks were very high, the river very deep, and the sides were rocky and dangerous, and finally that from here to the river the traveling was very bad. We presented them with two knives, and to each one a string of beads. Then we proposed to them that if any one of them cared to guide us to the river, we would pay him. They replied that one of them would show us the way to the canon which was in the land to the east of the plain, and from that point we could go alone; because they were barefooted and could not well travel."

"We did not want to leave the south road that led to the river, notwithstanding what they said, because we suspected that the Mosquis entertained hard feelings towards the Cosninas, on account of having guided Father Garces, and they were suspicious that they would direct other priests and Spaniards into the Moqui towns, which they had attempted, with threats to prevent, and having heard of this, these Indians now tried to turn us aside so that we might not reach the Cosninas nor their neighbors, the Jamajabas. Yet because of the urging on the part of all our companions, to whom we did not wish for the present to declare our suspicions, we consented to take the route of the canon."

"We offered to these Indians soles made of trunk-leather to make sandals if they would give us a guide. They said they would accompany us until they had put us on a straight, good road. We entered with them into the canon I have mentioned, and traveled for a league and a half, the journey being made with great difficulty and with much slipping back of the horses, on account of the sharp, flinty stones and the many dangerous

spots over which we were compelled to climb. We came to one place where the passage was so narrow that it required more than half an hour to get the first three horses to enter the defile. Then we came to a lofty precipice, so steep that it would cost infinite trouble to climb it, even on foot. Seeing that it would be impossible for us to follow them, the Indians turned and fled, impelled to do so, probably, by their cowardice." \* \* \*

"October the 18th. (Near the Petrified Forest.) \* \* \*

"Five Indians were looking at us from a short but lofty mesa. When we two, who followed in the rear of our companions, were passing by, they spoke to us. When we turned towards them, four of them hid themselves and only one remained in sight. We saw that he was in great fear.

"We could not persuade him to descend the cliff, and we two climbed alone, with great difficulty. At each step that we took as we came nearer to him, he was disposed to flee from us. We gave him to understand that he should not be afraid, that we loved him as a son and desired to speak with him. With this, he waited for us, making many gestures to show that he was in great fear.

"After we had climbed up to where he was, we embraced him gently, and sitting down by his side, we called up the interpreter and Laguna. When he had recovered a little from his fear, he told us that four others were hidden near there, and if we desired, he would call them, so that we might see them. On giving him an affirmative response, he laid his bow and arrows on the ground, took the interpreter by the hand, and led him to where the others were in order to bring them to us. They came, and we talked with them about an hour.

"They told us that water was close by. We begged of them to show it to us, promising them a piece of woolen goods; and after a good deal of persuasion three of them promised to go with us. We journeyed with them, very much fatigued and weakened from hunger and thirst, a league in a southeasterly direction, and another league to the south, over a rocky road, and reached a small mountain covered with cedar bushes, and then to a ravine, in whose cavities we found two large pools of good water. We took what we needed for ourselves, and then brought the horses near, and as they were very thirsty they drank all the water from the pools. We determined to pass the night here, calling the place San Samuel. Today, six leagues.

"The three Indians who accompanied us were so filled with fear that they did not want to walk in front of us, nor permit us to draw near to them, until they had talked with the Laguna, Joaquin; what he told them concerning us satisfied them, and they were reassured. Among other things, they asked him how it was that he has the courage to accompany us. As he desired



to relieve their minds of all fear and to find some relief from the hunger and thirst we were suffering, he replied in the best way he could; and he succeeded in calming their fears and suspicions, and in this way, in all probability, he kept them with us until we reached the place where we found water.

"After we had made our camp, we gave them the piece of woolen cloth we had promised them, and they were greatly pleased with it. Knowing that we came without any provisions, they told us to send one of our party along with one of theirs, to visit their wigwams, which were at some distance away, and bring us something to eat, and that they would remain with us until they returned. We sent one of the half-breeds with the Laguna Joaquin, giving them something with which to make purchases, and sending along several pack animals to bring the burden. They departed with the other Indian, and returned to us after night fall, bringing us a little dried meat, some prickly pears made in the form of a cake, and the seeds of some herbs. They brought us news also of one of the two men who had gone from us the night before to search for water, saying that he had been in their village; the other arrived about ten o'clock at night.

"October the 19th."

"There came to our camp twenty of these Indians with dried prickly pears in cakes or chunks, and several leather bags filled with seeds of different kinds to sell to us. We paid them for what they had brought, and told them that if they had meat, pine nuts and more prickly pear, to bring them, and we would buy them, especially the meat. They said they had them, but that it would be necessary for us to wait for them until midday. We agreed to do so, and they went away; one of them offered to accompany us to the river if we would wait until the afternoon, and we agreed to that also. In the afternoon there came many more than had been with us before, and among them one who was called a Jacarilla-Apache, who said he had come with two others of his tribe from his territory to this, crossing the river only a few days before. He was of disagreeable countenance, and differed from the other Indians in the disgust that our presence here inspired in him, and in the more haughty mien that he purposely assumed, as we could easily see. They told us that these Apaches were their friends."

"They did not bring us any meat, but had several bags of seeds and some fresh prickly pears, somewhat sunburnt, and a quantity of them dried in cakes. We purchased about a bushel and a half of the seeds and all the prickly pears. We conversed with them for a long time concerning the distance to the river, and the road to it; their number and mode of life; the tribes that were upon their borders, and about the guide that we asked of them. They pointed out the way we should take to get to the river, and gave us a somewhat vague description of the crossing

place, with the statement that we should arrive there within two or three days. They told us they were called Yubuincariri, and that they did not cultivate corn: that their means of sustenance were those seeds, the prickly pear, pine nuts, of which they gathered very few, depending upon their need, and that they hunted rabbits, hares, and wild sheep. They added that on this side of the river the Parusis cultivated corn and squashes; that on the other side, just after passing across, were the Ancamuchis (by whom we understand the Cosninas), and that these planted much corn. In addition to these, they spoke of others who were their neighbors on the south-southwest, on this western side of the river, and that these are the Pa-uches (Pay-Utahs). They also gave us some account of the Huascaris, whom we had already seen in the valley of San Jose. So far as concerned the Spaniards of Monterey, they gave us no token whatever that they had ever heard of them. One of those who spent the preceding night with us gave us to understand that he had heard of the journey made by Father P. Garces, which, taken with the fact that all the others had denied any acquaintance with the Cosninas (if they do not know them by the name given above, Ancamuchis), seems to prove what we have already said we suspected. The conversation being concluded, they all went away, without our being able to secure one of their number to accompany us to the river. \* \* \*

"October the 20th. \* \* \*

"We called this place Santa Gertrudis (near Pipe Springs).

"October the 21st. \* \* \*

"We called the place Santa Barbara (near Fredonia).

"October the 22d. \* \* \*

"From this point we could see many fires on the far side of a small plain. We concluded that the interpreter Andres and the Laguna Joaquin, who had gone forward in search of water for the night, had kindled the fires to let us know where they were. But after we had made the descent, and had left our trail some five leagues to the east-northeast, taking several turns through the defiles of the mountain, we arrived at the place where the fires were burning, and found three wigwams of Indians, and with them our interpreter and Joaquin. We concluded to pass the night here, since we learned that to the east and west there was water and grass for the animals, which were entirely exhausted from fatigue. We called the place San Juan Capistrano." (The Valley of the Pahreah River; possibly at or near the old Adairsville settlement.)

"As it was night when we reached these wigwams, and as the Indians were not able to distinguish the number of people who came, they were greatly frightened, so much so that when they saw us arrive, in spite of the protestations of the interpreter and the Laguna Joaquin, the most of them ran away, leaving



only three men and two women, who said beseechingly to our Laguna: "Brother, you are of the same race as ourselves; do not permit those people with whom you live to kill us." We petted them as well as we could, and tried in every way that we thought of to calm their fears and suspicions. We succeeded to some extent, and they sought to please us by giving us two roasted hares and a few pine nuts. Two of them also went, although with great fear, to show the springs of water to our servants, in order that our animals might have something to drink. \* \* \*

"After we had retired for the night, several of our companions, among them Don Bernardo Miera, went over to the wigwams to talk with the Indians. They told the Indians that Don Bernardo Miera was ill, and one of the old Indians, either because our people requested it or because he himself desired to do so, set about curing him with songs and incantations, which, if they were not openly idolatrous were at least totally superstitious. All our people very willingly permitted this to occur, and the sick man was himself pleased with it, for they looked upon it as amusing clownishness, when they ought to have opposed it as being contrary to the evangelical and divine law which they profess to observe; at least, they could have withdrawn from the place. We heard the songs of the Indian, but did not know what their purport was."

"When we were informed in the morning of what had taken place, we felt very much grieved in spirit because of so careless an observance of the laws of their Church, and we reproved them, and warned them against their being present voluntarily, or in any way condoning such faults. This is one of the reasons why the unbelievers, who are best acquainted with the Spaniards and Christians in these parts, resist Gospel truth, and their conversion daily being rendered more difficult. When we preached to the first Sabuaganas whom we saw, and announced to them the necessity of Christian baptism, the interpreter, either for the purpose of not offending them, or in order that he might not lose their good will which he had gained by traffic in pelts (even against the just prohibitions of the governors of this kingdom, by which on repeated occasions it had been proclaimed that no half-breed Indian or dweller should enter into the territory of the unbelievers without having obtained first a license from his Excellency), translated the words of the preacher in this way: "The Father says, that the Apaches, Navajos and Comanches who are not baptized cannot enter into heaven, and that they go to hell, where God will chastise them, and they will burn eternally like wood in the fire." At this the Sabuaganas snowed great glee, because they heard that their enemies were under the necessity of being baptized or of being lost and punished eternally. The interpreter was reproved, and seeing

that his foolish unbelief was discovered, made suitable apologies. We could add other instances, mentioned as occurring among the Yutas, taking place in connection with many idolatrous practices but the two mentioned, which came under our own observation, will suffice. For if within our own company, where idolatrous practices were frequently condemned, persons were found guilty of transgression, what might not take place when three or four months would elapse among the unbelieving Yutas and Navajos, if no one were present to reprove them or hold them in check? Besides this, we have had abundant reason to know from knowledge acquired on this expedition that some go to the Yutas and remain a great while among them because of their desire to purchase peltries; others there are who go for carnal reasons, to indulge in their animal instincts; and thus in every way the name of Christ is blasphemed, for these men prevent, and indeed oppose, the extension of the faith. Oh! with what severity such wickedness should be reproved! May God in His infinite mercy inspire the most suitable and efficacious method of correction!

October the 23d.

"We did not travel today, for we wished to give time to the people about here to calm down, and also that those who dwelt in the vicinity might visit us. The seeds and other things which we had purchased and eaten did us harm, and they weakened us instead of giving us strength. We could not persuade the people to sell us any meat, and for that reason we ordered a horse killed, and the flesh cut up in such a way that we could carry it with us. \* \* \*

"All day long Indians kept arriving from villages in the neighborhood, and we received them kindly and made them such presents as we could afford. They gave us more particulars than we had had concerning the Cosninas and Moquines, calling them by these names. They also told us the trail we were to take in order to reach the river, which is about twelve leagues from here, at the most, and they described the crossing. We purchased of them about a bushel of pine nuts, and presented them with a half-bushel of herb seeds."

"The following day, very early, twenty-six Indians came, a number of them the same as came yesterday, while others we had not before seen. We preached to them the Gospel, reproving them and explaining to them the evil and folly of their wrongdoing, especially with regard to the superstitious cures of their sick people. We reminded them that it was to God only, the true and only God, that they should go in their time of trouble, because only He, the High and Holy One, had at His disposal health and sickness, life and death, and He can help everyone. And although our interpreter could not very well explain this

to them, there was another listening who doubtless had considerable dealings with the Yuta-Payuchis and who well understood what we said; he explained to the others what he heard. Learning this they listened with evident satisfaction, and we proposed to them that if they desired to become Christians, priests and Spaniards would come to instruct them and live among them. They replied in the affirmative, and we inquired of them as to where we should find them when we came; they said: 'In this little mountain and on the mesas in the neighborhood.'

"Then, in order to gain their friendship a little more, we distributed among them thirteen yards of red ribbon, giving to each of them a half-yard; which pleased them very much and for which they thanked us. One of them had already agreed to accompany us as far as the river, in order to show us the crossing, but after they had all gone, and he had accompanied us about half a league, he was seized with so much fear that we found it impossible to persuade him to go farther. Our companions, without much reflection, desired us to compel him to keep his word; but when we saw how disinclined he was to proceed, we let him go freely.

"November the 7th. (The party crossed the Colorado river at the Indian ford, since then called 'The Crossing of the Fathers.')

\* \* \* \* \*

**"A Brief Notice of the People With Whom We Had Dealings Between The Valley of St. Joseph, Inclusive, to the Crossing of the Great River of Cosnina."**

"In this country, through which we traveled a hundred long leagues from the numerous turns we made, having a length from north to south of sixty leagues, and from east to west forty Spanish leagues, there dwell many people, all of them of agreeable aspect, very affable, and extremely timid. For this reason, and because all those whom we met spoke the Yuta language, the same as do the Payutes farther west, we called all the people I have spoken of Yutas Cobardes (Coward Utes). The particular names refer to the parts of the country they inhabit and divide them off into provinces or territories and not into nations; as all the Yutas compose the same nation, or we might say it is a nation divided into five provinces, of which the whole is known solely as Yutas; the division being the Muhuachis Yutas, the Payuchis Yutas, the Tabehuachis Yutas and the Sabuaganas Yutas. And the Coward Utes are divided into Huascaris, who dwell in the valley of San Jose and its vicinity; the Parusis, who join them on the south and southwest, and inhabit the banks and vicinity of the little river of Our Lady of the Pillar, and are the only ones among all these people whom we found engaged in the cultivation of corn; the Yubuincaris



dwelt south of the Parusis, and are found in the region closest to the Great River; the Ytimpabichis occupy the table-lands and mountain heights, and are nearer the country of Santa Barbara on the north; and the Pagambachis (Pahvant), who likewise dwell on the hard soil of the mesas and in sterile ravines; for although they have a spacious valley, through which flows the Great River, they cannot, as we have already said, make use of its waters for the irrigation of their lands. According to what was told us by the Yubuincariris, to the south-southwest from them, down the river, there dwell others whom they call Payatammunis. On the west and west-northwest of the Huascaris, we learned that there dwelt other tribes who spoke their dialect. All the others, and they are numerous, who dwell upon the western or northern, bank of the river up-stream and along the ridge of mountains which start from the Lagunas, and in the country that lies between it and the farthest rivers on the north that we crossed before they united with each other, are according to the information we received, of this same nation of Indians, and belong, some to the Yutas Barbones (Bearded Yutas), some to the Huascaris and others to the Lagunas, depending upon the resemblance of their dialect to the language of the nearest tribe to them.

"November the 9th. \* \* \*

"Near to this mesa we came close to several villages of Yutas-Payuchis, bordering upon the territory of the Cosninas, and friendly to them. We made several attempts through the influence of the Laguna and others of our party to induce those people to visit us. Either because they suspected that we were friends of the Mosquinas, with whom they were at enmity, or because they had never seen Spaniards, and were afraid of us, we could not prevail upon them to draw near.

"November the 10th.

"This morning the two of us went very early with the interpreter and the Laguna to their villages. It was impossible for us to reach them, even on foot. We sent forward the two I have mentioned, remaining ourselves upon an elevation from which we could see them and be seen by them, so that when they saw how few we were they would come to us with less diffidence and fear. After the interpreter had urged them for more than two hours, five of them finally came, but when they drew near to us they turned and fled, without our being able to detain them. The interpreter again went to them, to find out if they would sell us something to eat, but they replied that they did not have anything. They told the interpreter that the Cosninas lived near by, but that at present they were off in the mountains gathering pine nuts. They said that at a short distance from this place we would come upon two roads, one leading to the Cosninas and the other to the town of the Oraybi, in Moqui land."

## AMERICAN POSTS (Continued)

By Edgar M. Ledyard

**Fork, Fort.** On Peace River. Shown on "Mackenzie's Track" from Fort Chipewyan to the Pacific Ocean. Canada.

**Forty, Fort. (Forty Fort).** ...The site of this noted early post is in a town of the same name, in Luzerne County. The post stood near the junction of River Street with Fort Street and on the southerly side of the line. It derived its name from forty pioneers who were sent from Connecticut in 1769 by the Susquehanna Company to take possession of the land. The fort was begun in 1770, and served as a refuge for some time, but later fell into poor repair. It was rebuilt in 1777, at which time it was strengthened and enlarged. The walls of the reconstructed fort were of logs set upright in a trench five feet deep and rose to a height of twelve feet above the ground. A double row of logs were used which were placed in alternate positions to offer protection. Barracks were built along the walls inside the fort; from the roofs of the barracks the occupants could defend the fort. The fort had two gateways, one on the north and one on the south. A sentry tower was built on each corner. A spring near the fort supplied water which was secured by means of a subterranean passage way. In the latter part of June, 1778, it became known that a combined force of British and Indians were approaching Wyoming Valley. The inhabitants gathered in some ten forts in the region; probably the largest number sought the protection of Forty Fort. Major John Butler of the British Army, with about 200 British Provincials, an equal number of Tories and about 700 Senecas and Cayugas, descended the Susquehanna River, having as their object the capture of the forts in the Valley. The surrender of Forty Fort was demanded, which was refused. The garrison of Forty Fort numbered less than 400 and was composed of six companies of militia, old men and boys. Colonel Zebulon Butler marched out to meet the enemy, whose force he underestimated. The garrison was signally defeated in this fight, called the Battle of Wyoming. Major Butler reported that 227 scalps were taken. Large numbers were tortured and made prisoners. Colonel Denison assumed command of the fort which was surrendered in accordance with terms signed on July 4, 1778. After the surrender of this fort and others in the locality, the Indians plundered the settlers and destroyed buildings and crops. Pennsylvania.

**Foster, Fort.** Outskirts of Big Cypress Swamp. Temporary fort established in the Florida War on the left bank of Hillsboro River, about twenty miles north of Tampa. Florida.

**Foster, Fort.** Six miles northeast of Portsmouth and a sub-post of Fort Constitution. New Hampshire.

**Four, Camp.** At Clifton, Quebec. Canada.

**Four, Camp.** Marquette County. Michigan.

**Four, Camp Number.** At Enterprise, Oneida County. Wisconsin.

**Fourteen, Camp.** At Blaney, Schoolcraft County. Michigan.

**Fourteen, Camp.** At White Bluff, Lawrence County. Mississippi.

**Fowle, Fort.** Temporary fort established in Florida War, on the right bank of the Ocklawaha, twenty-one miles south of the mouth of Orange Lake Creek. Florida.

**France, American Forces in.** Det. U. S. Army, 14 rue de Tilsitt, Paris, 17<sup>eme</sup>. France.

**France Field (P. C. Dept).** Coco Walk, Cristobal; Aeria Coast Defense. Canal Zone.

**Frances, Camp.** Tula, Gogebic County. Michigan.

**Frances, Fort.** Near mouth of Rainy River, Ontario, on Canadian Northern Railway. Canada.

**Francis, Fort (1820).** Same site as Fort Tekamamionen (1717). Canada.

**Frank, Fort.** On Carabao Island, entrance to Manila Bay. Philippine Islands.

**Frank Brooke, Fort.** At Stevensville, Lafayette County. Florida.

**Frankford Arsenal.** On right bank of Delaware River, about one-half mile above Frankford Creek, near the town of Frankford and one-quarter mile from Bridesburg, Pennsylvania.

**Franklin, Fort.** One of the defenses of Washington, D. C., north of the Potomac, later Fort Sumner. Maryland.

**Franklin, Fort.** Right bank of Ohio River, built in 1791, and now obliterated. Ohio.

**Fraser, Fort.** British Columbia. Canada.

**Fraser, Fort.** Temporary fort on left bank of Pease Creek, near its source at Lake Hancock; established in Florida War. Florida.

**Frederic, Fort.** At Crown Point, Lake Champlain. New York.

**Frederick, Fort.** At Pemaquid. Maine.

**Frederik, Fort.** Big Pool, Washington County. Maryland.

**Fremont, Camp.** Palo Alto. California.

**Fremont, Fort.** On St. Helena Island, four miles by boat from Port Royal, South Carolina, on Charleston and Western Carolina Railway. South Carolina.

**Frobisher, Fort.** Canada.

**Fort Royal.** Quartermaster Intermediate Depot, two miles southeast of Front Royal. Virginia.

**Frontenac, Fort.** At the eastern end of Lake Ontario. In existence as early as 1673. An expedition was planned against



this fort in August, 1755, which was assembled at Fort Oswego. Frontenac was a French stronghold at that time. Near Kingston, Ontario. Canada.

**Fulton, Camp.** College Park. Georgia.

**Fulton, Camp.** Eagle Bay. New York.

**Fulton, Fort.** Temporary work, right bank of Pelicier Creek, on the road from Smyrna to St. Augustine; established in Florida War. Florida.

**Funston, Camp.** East of Fort Riley, Kansas, midway between Manhattan and Junction City. Established during World War and named for General Frederick Funston. Kansas.

**Funston, Fort.** Within city limits of San Francisco; subpost of Fort Miley. San Francisco, California.

**Furlong, Camp.** Subpost of Fort Bliss, seventy-three miles west of El Paso, Texas. Columbus, New Mexico.

**Gadsden, Fort.** Left bank of the Appalachicola River, fourteen miles north of Appalachicola, on the site of "Negro Fort" blown up in 1816. Florida.

**Gage, Fort.** At junction of Kashaskia and Mississippi rivers in Randolph County. Illinois.

**Gage, Fort.** Lake George, Warren County. New York.

**Gaillard, Camp.** Subpost of Fort Morgan, thirty miles south of Mobile. Alabama.

**Gaines, Fort.** "It was a brick fort. At the time of the Civil War it mounted three 10-inch columbiads, four 32-pound rifled guns and twenty smooth-bore guns, and had a garrison of 864 men." (Old Fort Tombigbee). On Dauphin Island, entrance to Mobile Bay. Alabama.

**Gaines, Fort. (Old Fort Tombigbee).** On Dauphin Island, entrance to Mobile Bay. Alabama.

**Gaines, Fort.** One of the defenses of Washington, north of Potomac, Washington. District of Columbia.

**Gaines, Fort.** Left bank of the Chattahoochee River in Early County, three miles above mouth of Kooloomooke Creek. Georgia.

**Gaines, Fort. Military (1851).** On right bank of the Mississippi River, nearly opposite the mouth of the No Kay River. (Now Fort Ripley.) Minnesota.

**Galena, Fort.** Near Galena. Established in Black Hawk War. Illinois.

**Galphin, Fort.** On north bank of Savannah River southeast of Augusta. Georgia.

**Galpin, Fort (1862).** Wolf Point, Valley County. Montana.

**Gamble, Fort.** Temporary post thirty miles southeast of Tallahassee, established in Florida War. Florida.

**Gansevoort, Fort.** New York City, between the foot of West Twelfth and Gansevoort Streets, on the Hudson River. Now effaced. New York.

**Gardner, Fort.** Temporary fort in Florida War, on the right bank of the Kissimmee River, near Cypress Lake. Florida.

**Garesche, Fort.** One of the defenses of Washington, D. C., south of Potomac. Virginia.

**Garey's Ferry, Ord. Dept.** On Black Creek, Duval County. Broken up in 1840. Florida.

**Garland, Fort.** "Right bank of the Sangre de Cristo River, eighty-five miles north of Taos." The present Fort Garland is on D. & R. G. W. R. R. and not on Sangre de Cristo River, but nearer Ute Creek, Costilla County, Colorado.

**Garrett, Fort.** Versailles, Woodford County. Kentucky.

**Garry, Fort (1835).** On east bank of Red River about ten miles south of Winnipeg, Manitoba, and in St. Andrews and Kildonan Election District on Red River about twenty miles north of Winnipeg. Canada.

**Gaspereaux, Fort.** See Fort Beausejour, Nova Scotia. Canada.

**Gass, Fort.** Harrison, Hamilton County. Ohio.

**Gaston, Fort.** Left bank of Trinity River, near the mouth of the Klamath River in Hoopa Valley, Humboldt County. California.

**Gaston, Fort.** At Newbern, Craven County. North Carolina.

**Gates, Fort.** Temporary fort in Florida War, left bank of St. John's River, four miles south of the mouth of Ockawaha River. Fruitland, Putnam County. Florida.

**Gates, Fort.** Left bank of Leon River, 10 miles above mouth of Coryell's Creek, Gatesville, Coryell County. Texas.

**Gatlin, Fort.** Ten miles southeast from Lake Ahapopka; established in Florida War. Florida.

**Gatun, Camp.** A subpost of Fort William. Seven miles from Colon, Republic of Panama. Canal Zone.

**Geary, Fort.** Leesburg; built by the Confederates, by whom called Fort Johnston. Virginia.

**George, Fort.** British Columbia. Canada.

**George, Fort.** Pensacola Bay. Captured from English 1780, by Galvez. Florida.

**George, Fort.** Near mouth of St. John's River, about fifteen miles from Jacksonville, Duval County. Florida.

**George, Fort.** The stamps of the famous Stamp Act were sent to this fort for safe keeping. Cockspur Island. Georgia.

**George, Fort, Castine.** Maine.

**George, Fort.** In New York City, near the Harlem River, east of Fort Tryon. It was from Fort George, New York, that the salute was fired which ushered in the ceremonies connected with the inauguration of George Washington as first President of the United States. New York.



**George, Fort.** This fort was built near the head of Lake Ontario on an eminence west of Fort Oswego. It was completed in 1856. (See Fort Oswego. This was a British post during the War of 1812, at the mouth of the Niagara River.) New York.

**George, Fort (1813-1818).** Old Fort George stands on the site of old Fort Astoria which was in existence from 1811 to 1813. Fort George was built to command control of the mouth of the Columbia River; it also served as a trading post and was important in determining occupation of the territory. The site of Fort George has been preserved. Many other old buildings and relics were destroyed in the last Astoria fire. The site of Fort George is on an eminence above the business part of the town. A two-story wooden building, occupied by Pohl and Gillbaugh, Undertakers, Corner of 15th and Exchange Street, stands on the old site. A flagpole has been raised in front of the building and a tablet placed on the building. Seaside, on the Pacific coast, 20 miles distant from Old Fort George, contains the Lewis and Clark Salt Cairn, where Lewis and Clark made salt for use on their return trip east. Fort Clatsop, wintering place of Lewis and Clark, is about five miles from old Fort George and accessible over a poor road. Old Fort George ranks with Fort Hall, Fort Vancouver and other early important western posts. Oregon.

**George, Fort, Warren County.** At end of Lake George, 59 miles north of Albany. New York.

**George, Fort (1842-53).** West bank of Missouri River, north of Fort Defiance. (See Fort Pierre. This may be old site of or near old site of Fort George. Fort Pierre is in Stanley County.) Lyman County. South Dakota.

**Gerstner Field, Lake Charles.** Louisiana.

**Getty, Fort.** Subpost of Fort Greble, Rhode Island; five miles from Newport. Saunderstown. Rhode Island.

**Gettysburg.** (See Camp Colt.) Pennsylvania.

**Gibbon, Fort.** Near Tanana, junction of Tanana and Yukon Rivers, Alaska.

**Gibraltar, Fort (1807-16).** Northwest Fur Company. Canada.

**Gibson, Fort.** Ellis Island, New York Harbor. New York.

**Gibson, Fort.** Left bank of Neosho River, near its mouth; established in 1824. Famous post of old frontier days. About eight miles from Muscogee. Henry M. Stanley, Washington Irving, Zachary Taylor, Jefferson Davis and other famous men lived at Fort Gibson. Fort Gibson, Fort Scott, Fort Smith and Fort Leavenworth were four outstanding frontier posts on the western borders. Many of the old buildings of Fort Gibson have been destroyed and others altered. Easily reached directly by train car from Muscogee. Muscogee County. Oklahoma.

**Gilbert, Fort.** West bank of Yellowstone River. Montana.

**Gilmer, Fort.** Temporary post, right bank of Suwannee

River, one mile below the mouth of Cypress Creek, Echols County. Established in Florida War. Georgia.

**Glass, Fort.** Clarke County. Alabama.

**Glenn, Camp.** Carteret County. North Carolina.

**Gloucester, Fort.** An old work at "Fort Point," Gloucester. Massachusetts.

**Glover, Fort.** West side of the head of Marble Head Harbor. Massachusetts.

**Godman Field** (See Camp Knox). Kentucky.

**Goodwin, Camp.** Military Post located on the left bank of the Rio San Domingo, 120 miles northeast of Tucson. Supplies were shipped in from Fort Yuma. Tucson was the headquarters of the Military District. Tucson. Arizona.

**Goodyear's Fort.** Trapper home of Miles Goodyear, later Ogden City (See Brown's Fort.) Ogden, Weber County. Utah.

**Gordon, Camp.** Atlanta, DeKalb County. Georgia.

**Gorges, Fort.** On Hog Island Ledge in Portland Harbor. Maine.

**Governor's Island.** An island situated in New York Harbor, at the junction of the Hudson and East Rivers. The Dutch had a fort on Manhattan Island as early as 1637, which they called Fort Amsterdam (Bowling Green). The English took possession of New York in 1674 and in 1698 the Island was set aside for an English fort. English troops were on the Island from 1765. The post was called Fort Jay at first which was later called Fort Columbus. Fort Jay was completed in 1801; its name changed to Fort Columbus in 1806. Elihu Root, Secretary of War, changed the name again from Fort Columbus to Fort Jay on June 20, 1904. New York.

**Graham, Fort.** Left bank of Brazos River at Jose Maria village. (Apparently below present Hill County if on Brazos River. Atlas shows mail for Fort Graham from Whitney.) Whitney, Hill County. Texas.

**Granby, Fort.** Lexington County. South Carolina.

**Grand River Post** (1870-73). On west bank of Missouri River. South Dakota.

**Grant, Camp.** Military Post located near Tucson. Supplies were shipped in from Fort Yuma. Tucson was the headquarters of the Military District. Bonita, Pinal County. Arizona.

**Grant, Camp.** Four and three-tenths miles south of Rockford, Illinois. Camp Grant. Illinois.

**Grant, Fort.** (Mail from Bonita.) This post occupied a reservation of 42,341 acres. It was originally called Camp Grant. Camp Grant was twenty-six miles from Wilcox, Arizona. It was established about 1863 by California Volunteers as a protection against the Apaches who made attacks on travelers journeying to California on the southern route. Old Fort Grant was established in 1865 and New Fort Grant in 1872. In 1911 this post was

turned over by the War Department to the Interior Department. Graham County. Arizona.

**Grant, Fort.** Right bank of the San Pedro, near its mouth; site of Fort Breckinridge, Arizona.

**Grant, Fort.** (See Fort Amador.) Three miles from Balboa Canal Zone.

**Gratiot, Fort.** Right bank of St. Clair near outlet of Lake Huron and near Port Huron. St. Clair County. Michigan.

**Gratiot's Grove, Fort.** Black Hawk War. Wisconsin.

**Grattan, Fort.** Established at Ash Hollow on the Platte River in September, 1855. According to one record the time of establishment was September 8th and according to another, it was September 27th. The Post was named in honor of Lieutenant John L. Grattan, of the Sixth United States Infantry, who was killed near Ash Hollow, August 19, 1854. The Post was abandoned in October, 1855; one report gives the date as of October 1st. Nebraska.

**Gray, Fort.** Built during the Rebellion. Right bank of Roanoke River, near Plymouth. North Carolina.

**Gray's Harbor.** Reservation in the Coast Defenses of the Columbia. Washington.

**Great Lakes Naval Training Station.** Near Chicago. Illinois.

**Greble, Fort.** One of the defenses of Washington, D. C., near the left bank of the Potomac, two miles south of Giesboro Point. This post was named in honor of Lieutenant Greble, killed at the battle of Big Bethel, Virginia, 1861. The garrison in 1914 consisted of three companies of coast artillery. District of Columbia.

**Greble, Fort.** One mile west of Jamestown and five miles from Newport. Saunderstown. Rhode Island.

**Green, Camp.** Charlotte. North Carolina.

**Green, Fort.** Temporary fort in Florida War, midway between Forts Chokkonikla and Myakka, De Sota County. Florida.

**Green, Fort.** (Revolutionary War.) Long Island. New York.

**Green, Fort.** Temporary work on the northeast end of Folly Island, near Charleston Harbor. (Built during the Rebellion.) South Carolina.

**Greene, Fort.** Near mouth of St. Mary's River, built 1794 and destroyed 1804. Georgia.

**Greene, Fort.** At Brooklyn, east end of Lafayette Street (Old Fort). New York.

**Greene, Fort.** At Newport, opposite Rose Island, in Newport Harbor. Rhode Island.

**Green Lake, Fort.** Located on Beaver River. Established prior to 1821. Northwest Territory. Canada.

**Greenleaf, Camp.** Lytle. Georgia.

**Green Springs, Fort.** De Sota County. Florida.



**Greenville, Fort.** About 33 miles northwest of Dayton. Built by General Wagner in 1793 on site of present town of that name, in Darke County, on Greenville Creek. Ohio.

**Gregg Battery.** On Cummings Point, Morris Island near Charleston; north end of Morris Island, Charleston Harbor. Built by Confederates. South Carolina.

**Gregg, Fort.** Under events of 1863, Ellis's Library of American History, Volume IV, page 1090, reads: "On August 17th, Gillmore (Gen. Quincy A.) began firing over Fort Wagner at Fort Sumter, three miles distant. Forts Wagner, Gregg and Sumter were heavily bombarded," etc.—"Forts Wagner and Gregg had suffered little, and the inner line of defences extending across James Island towards Sullivan's Island seemed to be impregnable." South Carolina.

**Gregg, Fort.** (See Fort Alexander, Virginia). Virginia.

**Grierson, Fort.** About one-half miles west of Fort Cornwallis. Built during the Revolutionary War. Georgia.

**Griffin Fort.** Temporary fort built during the Florida War, midway between Forts Wool and Frank Brooke, and about four miles from the coast; nearly equidistant between the mouths of the Suwanee and Esteehatchee. Florida.

**Griffin, Fort.** Shackelford County. Texas.

**Griswold, Fort.** (See Fort Trumbull.) Left bank of the Thames on Groton Hill, directly opposite New London. The garrison was massacred by Arnold in 1781. Colonel William Ledyard, in command, was killed after the post surrendered. Connecticut.

**Groghan, Fort.** Longitude  $98\frac{3}{4}$ , Latitude  $30\frac{1}{2}$ , east bank Colorado River. Texas.

**Guion, Fort.** Lafourche County, Louisiana.

**Gunnybags, Fort.** This facetious name was applied to a temporary fort built by Vigilantes in the lower business section of San Francisco. A tablet on a building on Sacramento Street makes the exact site. California.

**Hagerman, Camp.** Lebanon, Warren County. Ohio.

**Hagerty, Fort.** One of the defences of Washington, D. C., south of the Potomac. Virginia.

**Haines, Fort.** Haines, Alaska.

**Hale, Fort.** West bank of the Missouri River, near Chamberlain, Lyman County (Brule County), South Dakota.

**Halifax, Camp.** Macon, North Carolina.

**Hall, Fort (1834).** On Oregon Trail. Famous post of early days. Fort Hall was founded by Nathaniel J. Wyeth in 1834. Wyeth was descended from distinguished New England ancestors. On his mother's side he was related to John Hancock and on his father's side to George Wythe of Virginia, both signers of the Declaration of Independence. In 1832, at the age of thirty, Wyeth was a successful business man in Cambridge,

Massachusetts. Fort Hall was named in honor of Henry Hall of Boston, senior member of the Boston firm that financed Captain Wyeth's expedition which passed through Idaho in the summer of 1832. In 1834, Captain Wyeth returned to Idaho and this time he brought out a stock of goods to fill an order which had been placed the previous year by Smith, Jackson and William Sublette of the Rocky Mountain Fur Company. Just as Wyeth arrived, however, control was passing to three new owners, Fitzpatrick, Bridger and Milton Sublette. These partners refused to recognize the contract so Wyeth found himself in the western mountains with a quantity of merchandise on his hands. Captain Wyeth built Fort Hall to protect his goods until he could make other arrangements to dispose of them. Fort Hall was erected on the left bank of the Snake River, nine miles above the mouth of the Portneuf and northwest of the present city of Pocatello. Captain Wyeth erected a crude but substantial log structure. The outer log wall or stockade was eighty feet square and consisted of cottonwood trees set on ends. The stockade was about fifteen feet high. At opposite angles were two bastions about eight feet square. On these were portholes large enough for guns only. The quarters for the men were simple structures made of hewn logs covered with mud and brick. Square holes served as windows. In the summer of 1836, a small garden patch near the fort contained turnips, peas and onions. When the Hudson's Bay Company assumed control of the fort about 1838, the original structure was strengthened and enlarged. Adobe walls were substituted for the original cottonwood walls. It was the custom of the Hudson's Bay Company to keep these walls whitewashed. In 1849 the main entrance faced in the direction of the Portneuf and rear walls extended back toward the Snake River. At that time the main building within the fort was occupied by the chief trader and the smaller ones were used as storehouses or by the employees. In 1852 a pioneer noted that over one hundred (army?) wagons were standing around the fort which was at that time in a dilapidated condition. In 1855 the fort was abandoned by the Hudson's Bay Company. During the Civil War it was used for a time as military quarters for government troops. In 1869 the United States agreed to reimburse the Hudson's Bay Company for its rights in Fort Hall, as well as its other holdings in the Oregon country. The first United States flag-raising celebration west of the Mississippi River took place at Fort Hall on August 6th, 1834. The flag was a home-made affair of unbleached sheeting, strips of red flannel with blue patches for stars. Captain Wyeth and his party conducted patriotic exercises. Fort Hall was one of the most important points on the Oregon Trail during the emigration period. It offered a hospitable resting place for many a travel-stained pioneer. Here the emigrant made preparation for the



last stage of his journey. In the early days of the trail, wagons were left here and pack horses substituted. Idaho.

**Halleck, Fort.** This post was established to protect emigrants and settlers in this section against Indians who were very troublesome from 1850-70. The site of the fort is about 12 miles south and a little east of the present town of Halleck, a railroad station on the Southern Pacific Railroad. The post was situated at the north end of the Ruby Range of mountains, between Lamoille Creek and Secret Creek, on an elevated plateau. It was hid from view from the north by a low range. The site of the fort may be easily reached by turning south off the main highway at a point 17 miles west of Wells. Elko County, Nevada.

**Halleck, Fort.** "At the foot of Elk Mountain, in the Medicine Bow Range (Carbon County, \* \*) named for Major-General Henry W. Halleck; established in 1863. From here the stage route was directly west to Bridger's Pass and Bridger's Pass Station to Bitter Creek Station, where the grass was poor and the water bitter and the alkali unbearable; to Green River, and then along the route adopted by the Union Pacific Railroad to old Fort Bridger, where the Oregon Trail and the Overland Route united, and thence to Utah. \* \* \* When the Overland Route for the mail was, in 1862, changed from the North Platte, the road came from Julesburg to Halleck by way of Latham, Collins, Lupton, etc. Fort Halleck was one of the centers of the Indian disturbances, being attacked from all the points of the compass. The red men came south from the Oregon Trail, north from the South Platte, east from the Camp Walbach road, and west from the Sweetwater. The soldiers guarding this fort and the route to the fort in 1865, were from the Eleventh Ohio Cavalry. From Fort Halleck there ran an Indian trail, well-beaten, on the north side of the Laramie River, also used by the soldiers to go to Fort Laramie. Halleck was in operation from July 20th, 1862, to July 4, 1866. Colonel Preston B. Plumb was in command of the fort in June, 1865, with five companies of soldiers, who were distributed on the road from Fort Collins to Green River, covering about four hundred miles of the Overland Route and the most dangerous part of the road. Over this road, at one time, and for two hundred miles, the Indians had driven off all the stage horses; Colonel Plumb having to use his cavalry horses to haul the coaches, and his soldiers being detailed as drivers. During this period on this section of the road the stages were only run at night, in order to better avoid the Indians." From "The Bozeman Trail," by Hebard and Brininstool, Volume I, pages 93-94. Lieutenant Caspar W. Collins narrated events at Fort Halleck while visiting his father, Colonel W. O. Collins, at Fort Halleck in 1862, doing this in letter to his mother. Wyoming.



# Utah State Historical Society

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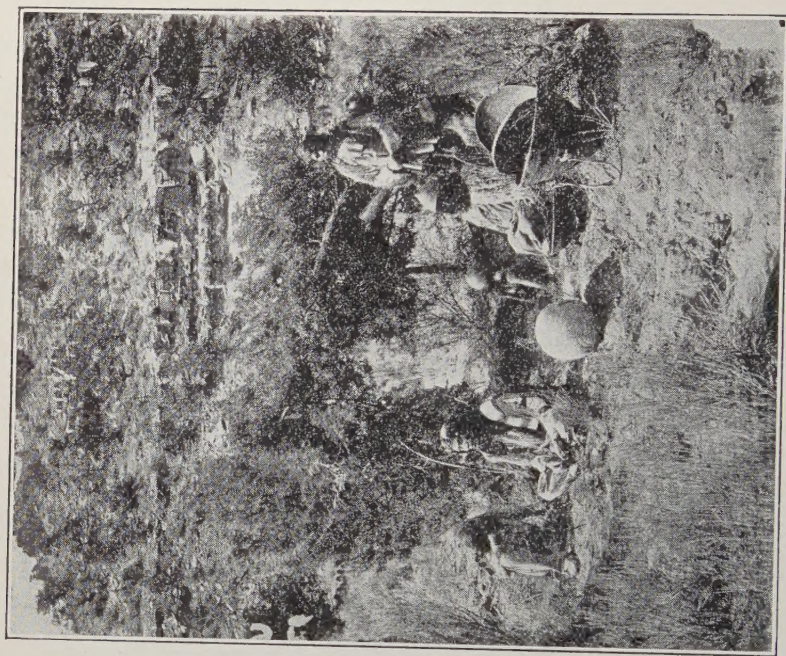
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SUMMER HOME UNDER CEDAR TREE

PAIUTE TRIBE, KAIBAB OR KAIVIVWIT BAND

Near Kanab,  
Bureau of American  
Ethnology



CHU-AR-UM-PEAK

(Head Chief) and Family  
Utah, 1873—(Smithsonian  
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